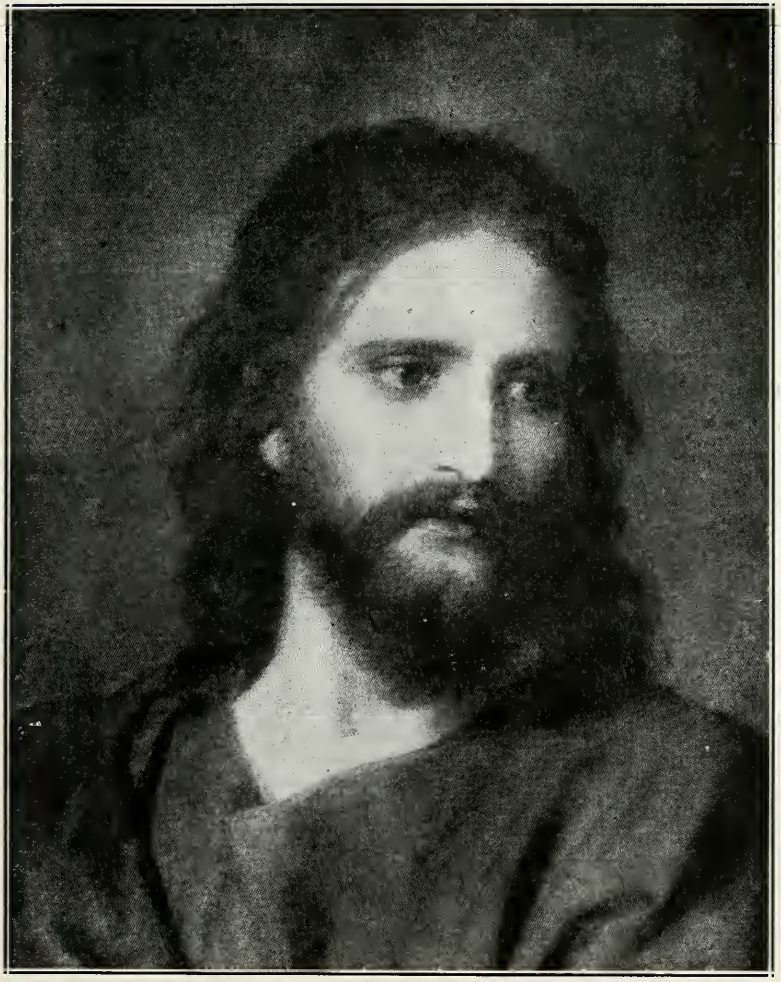
June 20
1940

Millennial Star



Jesus, The Christ

No. 25, Vol. 102 Thursday, June 20, 1940

POETRY

MARK TWAIN declared that people talk a great deal about the weather, but nobody does anything. Our appreciation of our fellows' qualitites and achievements is often similarly inactive. We ourselves feel it; but we say nothing about it, give it no tangible or encouraging form.

IF YOU HAVE A FRIEND

If you have a friend worth loving,
  Love him! Yes, and let him know
That you love him, ere life's evening
  Tinge his brow with sunset glow.
Why should good words ne'er be said
  Of a friend—till he is dead?

If you hear a song that thrills you,
  Sung by any child of song,
Praise it! Do not let the singer
  Wait deserved praises long.
Why should one who thrills your heart
  Lack the joy you may impart?

If you hear a prayer that moves you
  By its humble, pleading tone,
Join it! Do not let the seeker
  Bow before its God alone.
Why should not your brother share
  The strength of "two or three" in prayer?

If you see the hot tears falling
  From a brother's weeping eyes,
Share them! And by kindly sharing
  Own our kinship in the skies.
Why should anyone be glad
  When a brother's heart is sad?

If a silvery laugh goes rippling
  Through the sunshine on his face,
Share it! 'Tis the wise man's saying—
  For both grief and joy a place.
There's health and goodness in the mirth
  In which an honest laugh has birth.

If your work is made more easy
  By a friendly, helping hand,
Say so! Speak out brave and truly
  Ere the darkness veil the land.
Should a brother workman dear
  Falter for a word of cheer?

Scatter thus your seeds of kindness
  All enriching as you go—
Leave them! Trust the Harvest Giver;
  He will make each seed to grow.
So, until the happy end,
  Your life shall never lack a friend.

—Anonymous

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But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
—I Cor. 2: 14

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THIS WEEK'S COVER

ON one occasion when Christ was being persecuted by the Jews He said to them: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Surely Christ was a most humble, just, and Holy Man; A Cultured Man. See page 453.

Temple Consciousness For The Dead

FROM THE IMPROVEMENT ERA

By Professor N. L. Nelson

THE FIRST THING TO REMEMBER IS THAT MAN'S FREE AGENCY IS THE PRINCIPLE THAT DETERMINES ALL PROGRESS.

Nauvoo Temple

DURING the latter years of his life the Prophet Joseph Smith gave increasing attention to those spiritual relations whose ultimate purpose is to make of Adam's posterity one mighty family, co-ordinated and integrated primarily by blood relationship, and secondarily by the final test of righteousness.

The very conception of such a transcendent, far-flung organization is based upon the truth that along every diverging line of descent from the "Ancient of Days" are men and women of mighty spiritual stature, and therefore worthy of a celestial glory, however obscure were their lives on earth, as measured by the human standards of their day.

That these noble spirits may be saved with exaltation due to their spiritual achievements, they must be joined and sealed into an unbroken patriarchal succession. Nor can we of this last Gospel dispensation be left out of that eternal chain: in order to be saved—at least in the celestial order of being—our lives must be linked to their lives; for, said the Prophet, **"They without us cannot be made perfect, nor we without them."**

In the last two verses of the Old Testament—like a significant finger pointing from the dispensation of the Law to the dispensation of the Gospel—is this divine promise:

> Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

In due time Elijah came. Read Section 110 of the Doctrine and Covenants for details of the glorious fulfilment of this promise. The inauguration of vicarious work for the dead as there set forth, took place on April 3rd, 1836, on a Sunday afternoon in the Kirtland temple. It is significant of how pressing had become its urgency on the part of our ancestors beyond the veil, that the Angel Moroni, ten years previously,

in the second vision given to the boy Prophet, referred to the imminent coming of Elijah to commence this mighty mission of salvation. (See Section 2, Doctrine and Covenants.)

Only in two details is the mission entrusted to Elijah touched upon in the New Testament, viz.: in the ordinances of washing of feet, and of baptism for the dead. (See John 12: 1-20; I Corinthians 15: 29.) Allusion to the latter ordinance is so obscure as to make us wonder where and when it was carried out.

To us in this dispensation it is plain why the work did not go on among the Saints of early Christendom. They had no temples, nor could they have erected or maintained them, so scattered and feeble were their communities, so inevitable their tendency to feather out into paganism. Indeed, the temper of the world was such that the Church itself as a divine institution was soon "driven into the wilderness" (i.e., ceased to function on this earth-plane), and with it went also its divinely authorized Priesthood.

But now that Elijah's mission has been established among us, with seven temples accommodating often four, sometimes five companies a day, it is pertinent, for the sake of deepening our temple consciousness, to ask ourselves these questions:

1. How and why are the hearts of the fathers, our ancestors, in the spirit world made to turn to their children still on the earth-plane?

2. How and why are the hearts of the children, that is to say, of men and women now in the flesh, made to turn back with love and anxiety to their unredeemed ancestors?

3. On what principle are men and women selected and placed in the patriarchal order of descent from Adam?

4. In what way are temples to be regarded as indispensable to salvation?

5. Which groups of Adam's descendants will probably not participate in temple ordinances?

6. What would probably be the nature of the "curse" should Elijah's mission fail?

Question 1: TEMPLE CONSCIOUSNESS IN THE SPIRIT WORLD

When Jesus announced that eventually every soul, save those who have committed the unpardonable sin, would "bow the knee" to the order of heaven, He did not imply that this stupendous result would just happen as a by-product of an eternal drift. On the contrary, He evidently had in mind a mission organization in the spirit world of such magnitude and effectiveness as our feeble and spasmodic efforts on earth can hardly prepare us to realize.

If we have wondered how the billions of spirits that have come on earth and gone without having heard the name of Christ must yet be held accountable before the bar of God, here is the answer.

The first principle of the Gospel, faith in God and in the plan for winning salvation, may be achieved there in the spirit world; also the second principle, for what is repentance but a living up to the new light that has come to us? But the third principle, or ordinance, being born of the water—an earthly

element—brings home to the spirit convert the inexorable truth that he without us cannot be made perfect; especially as the fourth principle, being born of the spirit, is dependent upon the covenant involved in the third.

Is it any wonder, then, that the hearts of the fathers are turning for help to their children still in the second estate?

Question 2: TEMPLE CONSCIOUSNESS ON THE EARTH-PLANE

It would seem unthinkable that a cry for help from a million million hearts in the hinterland of mortality should fail to awaken response in the bosoms of men and women now on the earth-plane. This response accounts for the zeal everywhere in gathering and recording genealogical data.

Thus, on one occasion my sainted mother not only listened to the pleadings of a dear dead relative that the vicarious work be done for her, but afterwards beheld her spirit moving step by step with her in the endowment rooms of the temple. Thousands of similar instances could be collected from men and women who have responded to the spirit of Elijah. The development of temple consciousness, once the ministrations for the dead have begun in earnest, increases rapidly. The joy of achievement—the pure joy of altruism—sustains and rewards the workers; and nowhere else—such is the concensus of testimony—can be found such spiritual rest and peace as within the walls of the temple.

There is, of course, the question involved in the bigness of the urgency from the side of the fathers and the littleness of the means for bridging the gap on the side of the children. It may seem that ten thousand temples working night and day would still call for millenniums of vicarious ordinance work to make even a start on the mighty problem.

The problem is perhaps not as insuperable as it may seem.

Question 3. WHO WILL MAKE UP THE GOLDEN CHAIN?

Along every divergent line of descent from our first parents are links, say, of lead, brass, and gold, and also links of no cohesive strength at all. By this characterization, I intend to point out, at one extreme, the kingdom of no glory, including the sons of perdition.

At the other extreme are souls who ultimately attain to glory with the Son of Man. Between are the links of lead and the links of brass, by which I would characterize the telestial and the terrestrial divisions of the universe: both real worlds of truth and light whose respective "glories," as compared with earth-enlightenment, are described as "surpassing human understanding." How ineffably greater, then, is the celestial glory, to which those souls attain who, in my comparison, become links of gold!

In this connection, the first thing to remember is that man's free agency is the principle that determines all progress, also

(Continued on page 460)

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The Cultured Man

THE cultured man is he who finds increasing delight in the discovery of truth; is keenly sensitive to the beautiful; gets a thrill out of wholesome recreation; is stirred to laughter by a joke at his own expense; is genuinely sympathetic towards his fellows in distress; is moved to awe by the deep sense of the goodness of God; is roused to indignation by human oppression; and finds his chief joy and glory in raising mankind to a more enlightened, nobler, and happier standard of life.

—Nephi Jensen

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION X (Continued)

TERRIBLE news from Dry Hollow! A blast prematurely exploded, had seriously injured some of the workmen, and Rupert Ames had been killed—hurled down the ravine and nearly buried under falling rock.

Break the news gently to his wife and children. Do not let them see that bruised, bleeding form. Spare them all you can.

Yes; it was all done—all that lay in human power was done; and hundreds of people to whom Rupert Ames had opened up new light, and in the providence of God, had given them a tangible hope of the future, gathered around his body and mingled their tears with those of his children's.

Another immortal soul's earthly mission was ended. Life's school had closed for him. Into another sphere he had gone. The Great Schoolmaster had promoted him.

And Mrs. Signe Ames, after it all, simply said:

"God knows best. He has but gone before. He was my husband for time, he is my husband for eternity. His mission is there, mine is here. In the morrow, we shall meet again."

SECTION XI.

"Go ye into all the world and preach the gospel to every creature."
—Mark 16: 15

Hr. Henri Bogstad leaned back in his chair before the fire in great relief. He had just shown out a young man who was distributing religious tracts dealing with some "new-fangled religion" lately imported from America, that land of all new-fangled things. All the day, Hr. Bogstad had been adjusting some difficulties among his tenants, and that evening he was somewhat ill-humoured. His treatment of the missionary, was, therefore, harsher than he was wont to treat either strangers or friends.

His conscience smote him a little as he thought of what the young American had said. He could find no fault with the religious doctrines advanced, but why should he be bothered with religion anyway? He had cares enough; for a great responsibility had come to him since he had been put in charge of the estate left by his father's death. Just now was the season of gaiety in Christiania, and here he was missing a good many things by his enforced visit to his country home.

After musing for some time, he got up and went to the window. Outside, the snow covered everything—the fields, the roads, the frozen lake and river. The houses were half hidden, and the pines on the hill bore up great banks of snow. From the window the view was beautiful in its solemn whiteness. From the white level of the distant frozen lake, broken patches of brown protruded. These were the islands on one

of which Signe Dahl had lived. Henrik wondered what had become of her, and where in the big America she had taken up her abode. He had heard that she was well and happy, but further than that he had not set himself to learn. Long ago he had put behind him philosophically his affair with Signe. He had ceased to think of her as anything more than a sweet, yet strange girl who could resist such an offer as he had extended to her.

As Henrik was looking out of the window, he saw the young stranger who had visited him less than an hour ago, returning down the road. Just as he was about to pass, Henrik hailed him and asked him to come in again, meeting him at the door.

"Come in," he said; "I want to talk with you."

The missionary placed his grip on a chair and seated himself on another.

"I was somewhat cross with you when you called," said Henrik. "I don't want you to think that I am rude, especially to strangers."

"I was not the least offended," smiled the other.

"I'm glad to hear it. Now I want you to tell me something about America. I've never been there, though I expect to go some day. I have some friends and a good many relatives over there. From what part do you come?"

"I am from Wyoming."

"That's away out west, isn't it?"

"Yes."

"Two uncles of mine live in Minnesota, but that's a long way from Wyoming. Where are you staying for the night?"

"I am a travelling minister of the gospel and I stay wherever there is an opportunity."

"Then you'll stay with me tonight. I am not much on religion, but if you will mix a little information about America with your preaching, I shall be pleased to listen to you."

These conditions were easily agreed to. So, after a good supper, the two young men seated themselves comfortably by the shaded lamp on the library table. The missionary spread out his book of views and explained each of the pictures. He told of the great stretch of arid land in western America, of the ranches, of the high mountains, of the fertile valleys made fruitful by irrigation, and of the wonders of the Great Salt Lake.

"This is the Temple."

"Yes; and what is that for?"

The purposes of temples were explained.

"You say you baptize for the dead?" enquired Henrik. "How is that?"

"Well, as I was telling you when I called on you some time ago—"

(Continued on page 464)

THURSDAY, JUNE 20, 1940

EDITORIAL

Government

TAKEN FROM THE EDITORIAL THAT APPEARED IN THE "MILLENNIAL STAR," SATURDAY, DECEMBER 5th, 1857.

EIGHTEEN hundred and fifty-seven is fast approaching its final period and the time is rapidly rolling round when the administrative functions of the Church in Europe will undergo a change. In the waning of the old year it has been the rule for the presiding Elders in these lands to be released to gather home to Zion, or else they have received appointments to new fields of labour. It has also oftentimes been the case that those who have not presided before have been appointed as Conference Presidents, while they who have held that office have been entrusted with the more responsible duties of the Pastoral charge. The closing of every year, therefore, brings a momentous epoch to the Church in Europe. Though 1858 might not see a large gathering of the Saints, it is probable that changes will be made in the ministerial organition of this mission, at least as important as any that have yet taken place. For this reason we deem it needful to offer some general instruction to the Priesthood under our charge, and to treat upon a subject suitable to the occasion.

In the establishment of the kingdom of God, it is obvious that the first great qualification of the Priesthood is, if we may so express ourselves, the art of convincing; and the first duty of the Saints is to warn their neighbours and to preach the Gospel of Christ to the unbeliever. But, as the kingdom grows, the art of Government comes in, and its internal interests and organisation become the most prominent matter for attention. Not only is this the case with the kingdom of God, but it is also true of all earthly kingdoms. Nations have been powerful, and have sent their glory afar to the ends of the earth, while they have travelled the path of conquest. But kingdoms, whose glory has increased while they have conquered others, have been broken into atoms; and their greatness has departed, when they have been thrown upon the strength of their internal organisation and left to their home policy. But it is by home policy and its internal organisation that the real strength of a nation is tested. It has been the history of empires, that while they have conquered they have flourished. But ambition and worldly conquest will in time be sure to hear that startling command to halt—"Thus far shalt thou go, and no farther." Then comes the danger of human institutions—the test of national strength. The great kingdoms of the earth have been wrecked by their international policy and the impotence of their rulers. The mission of conquest, then, any more than that of proselytizing, is not the greatest mission: that belongs to the government.

In nothing has the strength of Zion been so striking as in its organization. Nothing has manifested the power of endurance and vitality of the Kingdom of Saints so much as its internal and peculiar policy. Society has had tens of thousands engaged in the work of proselytizing, and millions enlisted in the mission of conquest. The Elders, in multiplying disciples and adding subjects to the kingdom are, therefore, doing no more than others have done. Excepting that they are working for another master, they are in this, figuratively speaking, merely engaged in a trade in which all the sects are proficient, and travelling in a path with which every nation is more or less familiar. But, in their government and internal policy, they are continually solving new and wonderful problems.

The time has come for the Priesthood in England to demonstrate something more than the mere fact that they are in a kingdom whose organisation and general policy is superior to that of all others. They must show that they are inspired by the same administrative power and spirit which is manifested by the authorities on Zion, and that the wisdom which the Prophet Brigham Young displays in his movements has flowed in streams from the Great Fountain, and has been imbibed copiously by them. Let the Elders and every officer of the Church in these lands prove that they know how to govern in their various callings as well as they do to proselyte. If they cannot now do this, let them hasten to cultivate the great art of government. Let the native Priesthood in this mission prepare themselves so that, should they be called upon to bear the part of self-government in a Church capacity, they may be found equal to the task.

However, we cannot defer impressing upon the minds of the presiding officers especially the following duties and facts; for they cannot be understood and appreciated too soon:—

Let all the Priesthood in the mission use every effort to place their Pastorates, Conferences, Districts, and Branches in the best possible working condition. Let every Pastor or President who anticipates being removed or released make it a point of honour to give his field of labour into the hands of his successor in as flourishing a state as he can, and not leave it to him groaning under disease and burdens. Let it be also understood that the resources of the Church should be husbanded and appropriated to the best purposes, and in the most economical manner! If a Pastorate, Conference, District, or even Branch of any size, unless in very peculiar cases, finds itself involved in difficulties, or barely out of debt, at the end of the year, it is a ready conclusion that such has had bad financiers and rulers—men neither competent to govern nor to be entrusted with the means of the Saints. Although we do not wish any to cultivate a niggardly and ungenerous spirit, let it be distinctly understood that the resources of God's kingdom are not to be squandered on individuals, but to be used for the building up of that kingdom and the gathering of Israel. Especially let it be understood that it is not for the Elders to buy personal favour with the funds of the Church. We would impress on the minds of those who buy or sell favour through the means of the Church, that God will not hold them guiltless.

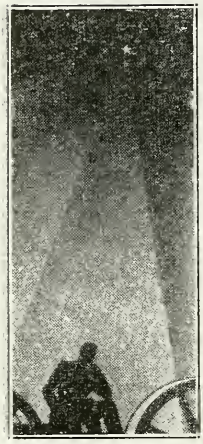
—Samuel W. Richards

How Old Is The Earth ?

CONDENSED FROM THE IMPROVEMENT ERA

By Dr. John A. Widtsoe

(Of the Council of the Twelve)



THIS is an ancient question which has occasioned much controversy. There are at least three prevailing answers among faithful Bible-believing Latter-day Saints. The fact appears to be that no man knows the age of the earth.

The first group believe that the earth was created in six days of twenty-four hours each. That is, the earth was six days old at the coming of Adam. This view is based upon the literal acceptance of the story of creation as given in King James' translation of Genesis.

According to this belief there was a succession of sudden or catastrophic creative events during this short period of time which led to the formation of the earth. The catastrophists contend that the Lord is able through His divine power, if He so desires, to form an earth or many earths in short moments of time. They also quote the words of Moses as revealed to the Prophet Joseph Smith, which follow closely the wording of King James' translation. (Pearl of Great Price, Moses 2: 1-31.)

The second group hold that each day of creation was really one thousand years, and that the earth therefore was six thousand years old at the coming of Adam. Those who uphold this view quote as their support the statement of the Apostle Peter, "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3: 8) In defence of this view the statement made by Abraham is also quoted: "The Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time according to the reckoning of Kolob. (Pearl of Great Price, Abraham 3: 4.)

The third group believe that the creation of the earth extended over immensely long periods of time, not yet correctly established by revelation or by man's scientific advance, and that the earth therefore is very old. In support of this view they marshal several arguments:

First. It is admitted that the Lord has power to accomplish His work in His own way and time. "But nature and scripture both teach us that it has pleased the Lord to work gradually. His purpose was to fill the earth with inhabitants, and yet

only a single pair was created. . . . It is His will that the whole earth shall be filled with the knowledge of Himself; but the diffusion of the knowledge has been left to gradual preaching and human instrumentality. So in nature, trees, animals, and men have small beginnings, and require time to attain to perfection." (A. McCaul, "The Mosaic Record of Creation," p. 213 in Aids to Faith.)

Second. The word translated "day" in Genesis really means, in the original, an age or undefined period of time, and is so rendered in several translations of the Bible. Further, the first three "days" could not have been days such as we have, for the sun and the moon had not yet been placed in the firmament. (Genesis 1: 5-19.) Moreover, the word "day" is used frequently throughout the Bible in a general sense, as "the day of the Lord," "the day of vengeance," "the night is far spent, the day is at hand."

Third. Scripture revealed in modern days to the Prophet Joseph Smith indicates that the word "day" should be understood to mean periods of time, for in the Abrahamic record of creation, each creative act is followed by the statement "This was the first or the beginning of that which they called night and day," "and this was the second time that they called night and day," and so on until "and they numbered the sixth time." (Pearl of Great Price, Abraham, Chapter 4.) Then, "And the Gods concluded upon the seventh time." (Ibid 5: 3.)

Fourth. Genesis opens with the phrase "In the beginning God created the heavens and the earth." It is quite agreed by students that the word "beginning" is indefinite in its significance and may mean previous time or even previous eternity, according to subject—as in John's gospel, "Before the world was." (John 17: 5) This is placed by the side of Alma's words, "All is as one day with God and time only is measured unto men," (Alma 40: 8) as indicating that our measurement of time, with its short days and hours came only with man.

Fifth. The slow processes of nature, as known to man, must long have been in operation to lift the mountains from lake and sea bottoms, and to carve out the valleys. All human experience points to the need of periods of time far beyond six thousand years, to fashion the earth as it appears today, or as it seems to have been throughout recorded history.

Sixth. Recent discoveries in the field of radio-activity have furnished a "time-clock" which compels the belief that the earth is very old, far beyond the former, accepted limits.

Those who upon the above and other views hold that the earth is very old, have attempted to estimate the age of the earth in years. The method is always based on a common principle. The rate at which some process is going on at the present day is measured as accurately as possible, and the average change produced in say one year, is compared with the total effect produced by that process during the interval that has elapsed since its commencement. (See Arthur Holmes, "The Age of the Earth," p. 29.)

The earliest method of estimating geological time was to

discover the maximum thickness of the stratified formations in the earth's crust and to determine the amount of sediment carried annually into the ocean. Geological study indicates that the thickness of the earth's stratified formations is at least 360,000 feet (Holmes, p. 79), and that the annual discharge of sediment into the ocean is such as to require millions of years for the deposition of the strata in question. It is admitted that this method can indicate only long periods of time, and not definite measurements in years.

The discovery of radioactivity and the element radium, furnished an unexpectedly accurate geological hour-glass that has been used in estimating the age of the earth.

The element uranium is radioactive. That is, it emits spontaneously, continuously, and uniformly various radiations. As it does so it is degraded, passing from one form to another, including radium, until the final residue is lead. That is, there is a life-limit to uranium, radium, and several other elements. Methods have been developed by which the rate of this degradation may be measured accurately. The amount of lead, or radium in association with uranium will then point to the length of time since the uranium was formed.

It has been found that the age of uranium, determined as above suggested, is lowest in the more recent rocks and highest in the oldest rocks. This is a confirmation of much previous geological work on the relative ages of rock deposits. The age of the oldest rock approaches, by this method, 2,000 million years. The earth must then, by this form of study, be at least that old.

It is a curious fact that studies by modern methods of the age of the solar system have yielded similar results, that is, about 2,000 million years. Those who hold to the long-time age of the earth point out that present scientific data indicate "an epoch of creation," 2,000 million years ago.

Every person must decide for himself, on the basis of the evidence produced, which of these three opinions as to the age of the earth, before Adam, seems most reasonable to him, whether (1) six days, or (2) six thousand years, or (3) many millions of years. Clearly it does not matter to one's daily welfare or salvation which view he adopts, except that every Latter-day Saint must seek and cherish truth above all else.

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TEMPLE CONSCIOUSNESS FOR THE DEAD

(Continued from page 452)

all regress. In other words, the present status of any soul is the immediate result of how a man has used this priceless and inalienable aspect of his eternal being.

The second principle is that the status of every child of God is not static but dynamic, moving constantly upward or downward, as the soul heeds or ignores the love of God, as manifested in the great missionary campaign for the salvation and exaltation of His children.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XVI—HEALTHFUL DRINKS

"And barley for mild drinks, as also other grain."

THE term "hot drinks" (which are forbidden in the Word of Wisdom) may be fairly defined as follows: Any drink regardless of temperature, which contains a drug the action of which affects the heart or nervous system and which is habit-forming. Such a definition would include not only all kinds of alcoholic drinks, coffee, tea and chocolate, but any and all drinks advertised to "give you a lift" or "pick you up in 5 minutes." It includes iced tea and coffee, for they contain the same drugs as when hot. Moreover, drinks that are icy cold are as injurious as those taken too hot, whether soda fountain drinks or home made fruit drinks. Ice water is equally undesirable.

Water and Health. The drink most precious is clear, pure water, which is by far the most satisfying thirst quencher. Shakespeare speaks of "honest water which ne'er left man in the mire." Another writer has said that "drinking water neither makes a man sick, nor in debt, nor his wife a widow."

"Beautiful water! There is no blood in its crystal depths, no madness and no murder in its foam! It never broke a mother's heart! It never ruined a reputation! It never sent a poor wretch shrieking to the gallows! No poison bubbles on its brink! Never did pale-faced wife, or starving child, or broken-hearted mother weep into it a bitter tear; never did drunkard howl back from his deathbed a fearful curse upon it! There is no curse here. . . .

"Young women, in the glory of your womanly beauty, speak out and tell us; young men, in the majesty of your intellectual power, stand up and tell us. Have we not common sense on our side when we would dash from the lips of the young forever the drink that debases and degrades, and give them as their best and purest beverage the gift of God, brewed in beautiful places for His children?"

The author of the above is John B. Gough, the remarkable orator. He uttered the words with a glass of water in his hand.

About two-thirds of the body weight is water. All the processes of living, including digestion, depend upon the circulation of liquids freely within the body. It is the concensus of opinion that since an average size man loses by means of the lungs, skin and kidneys, about 80 ounces of water every twenty-four hours; and as this loss has to be made good, about four pints (eight glasses) of water must be taken in an average day.

This should be taken largely between meals and not more than a glass at a time. It should be taken slowly and whether or not one feels thirsty, for the need is there even though not recognized. However, no hard and fast rules may be given, since the amount should vary according to the activity of the individual, the warmth of the day, and the amount of liquid present in the food.

Most people are unaware that many of their physical discomforts, including "hacking coughs" and frequent colds, are

a result of an insufficient supply of water as a part of their daily diet. Also, the waste products of metabolism may be completely carried off through the eliminative organs only when there is a sufficient liquid intake. However, one must not take too much liquid, for then it becomes a tax on the kidneys and bladder. Again, moderation and intelligence are the keywords of health.

Vegetable Juices. These are very desirable in the daily menu, for they contain in abundance different mineral salts and vitamins. By right combinations and judicious seasoning they may be made very palatable as well as nutritious. Such vegetables as carrots, beets, celery and rutabages are especially desirable for their vitamin and mineral content. The well equipped modern kitchen has a vegetable juice extractor and the wise homemaker serves a raw vegetable or vegetable juice to her family at least once a day. They are appetizing and refreshing and by proper seasoning make a real health drink.

Fruit Juices. There are many occasions when people enjoy and need a drink other than water—one which has colour, a piquant taste, a health-giving tang. Such drinks, however, should add to one's health, not detract therefrom. There are many healthful drinks which will do just that. All the citrus fruits, pomegranate, pineapple and some other fruits yield juices that may be taken as prepared by nature without added sugar. The juices of other fruits may be diluted with water and slightly sweetened, preferably with honey. Fruit juices, if taken fresh, are nearly always palatable and invigorating, refreshing as well as healthful. Moreover, they contain much of the precious mineral matter and vitamins of the fruits.

Unfermented juices of the grape, apple, strawberry, raspberry and other fruits make drinks "par excellence," especially if home-made and of good flavoured grapes such as the Concord, and ripe fruits in season. They should not be too sweet and may be sweetened with honey.

Warm drinks or punches, indicated in cold weather, may be served in many possible variations as suggested above for cold drinks. The flavour may be varied with different spices or fruit combinations. Such drinks add to health if not too sweet and give one a feeling of warmth and well-being.

Changes of flavour in drinks made from fruit juices may be had by skilful blending with mint or ginger (ground or candied), or other spices, such as cloves, cinnamon, cardemom, or by adding ginger ale or for a little tang some carbonated water. A decided change of flavour may be had by adding to a drink a small amount of the non-alcoholic syrup called grenadine, sold in large stores. One guest with epicurean taste was served the following fruit drink: equal quantities of lemon and orange juice, a little cut fruit in season; honey added to suit the taste, a dash of grenadine and enough carbonated water to increase the palatability of the drink. He remarked that it was so good he couldn't believe it was non-alcoholic. There are many possible variations of such delicious health drinks. Why then tamper with those which are dangerously habit-forming as well as injurious?

The Cocktail Habit. The custom of serving cocktails has come into vogue because alcoholic beverages depress the higher brain centres and allow the lower controls to come into ascendancy. Thus certain inhibitions and cautions are removed, and the drinker is supposed to become more talkative and jolly. Also, the cocktail is supposed to rouse a jaded appetite.

Everyone should know that cocktails are much more harmful than beer or wine, also that a person with a "jaded appetite" should not eat, especially a heavy meal. It is a poor compliment for a hostess to insinuate that her guest has to be put in good humour by artificial and dangerous stimulation or for a guest to come to dinner with little appetite for the meal his hostess has gone to much trouble and expense to prepare. If the guest comes with a normal, healthy appetite, the taking of drinks and snacks before the meal is apt to lessen just so much the appetite and the enjoyment of the meal to follow. From all angles the cock-tail habit is not a good one. The wise hostess chooses as guests only those who are congenial. When a good time is to be had, a person needs all his powers to enjoy it to the full. One's highest self must be in the ascendancy if one is to be an ideal hostess or guest, or if one is to have any real pleasure and enjoyment. How may anything be enjoyed to the full if one is only "half there"?

Health cocktails such as the following are permissible and may be served if desired. A citrus cocktail (described by Adolphe Menjou as his favourite) made of equal portions of orange and lemon or grapefruit juice with a sprinkling of ground ginger; also those made of tomato, oyster, clam or any preferred vegetable juices mixed as desired. One used in England, called "Grand Man," consists of an oyster in tomato juice with lemon, a dash of Worcestershire sauce and paprika. The "Orange Honey Cocktail," a real "pick me up," one that does not "let you down," allows for each person one-third cup of orange juice, one tablespoon each of lemon juice and honey, and a pinch of salt. Mix in shaker. Honey is a great restorer and is one of nature's choicest natural sweets. It is good for young and old, in moderation.

Grain Drinks. Many people claim that since barley as a drink is mentioned in the Word of Wisdom it must refer to beer, for barley as malt is used therein. Certainly, that cannot be the meaning, for, when grain is fermented, alcohol is formed and alcohol is explicitly forbidden. How, then, may the reference be interpreted?

Barley and other grains are often browned lightly in the oven and then ground and made as coffee, into a brown cereal drink. Dry crusts of bread are sometimes so used. Such drinks are permissible unless browned too much and taken in too large a quantity. The excessive heat required to brown any food—even toast—destroys all vitamins and if it is browned too much it tends to cause a deterioration in the starch and fibre or the grain. Therefore browned grain drinks must be used with discretion.

"Harvest drinks," those made from natural grains and wheat

or rice bran, are very healthful because of their vitamins and may be made appetizing. They are usually made by pouring boiling water over the grains or bran, boiling a few minutes, and allowing the mixture to stand until cool. It may then be served with milk and brown sugar, or with the addition of lemon or other fruit juices, or spices or even hops and other herbs may be added to give flavour and to tone up the system. Such health drinks made from the extracts of barley, oatmeal, bran of wheat or rice, or even from the germinated barley or malt, are very healthful.

(To be continued)

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ADDED UPON

(Continued from page 455)

"Pardon me, but I must confess that I did not pay enough attention to what you said to remember. I was thinking about those quarrelling tenants of mine. Tell me again."

The other smiled good-naturedly, and did as he was asked. Henrik listened this time, and was indeed interested, asking a good many questions.

"Now, about the Temple," continued the missionary—"we believe that every soul that has ever lived on the earth, that is living now, or that will ever live, must have the privilege of hearing this gospel of Jesus Christ. There is only one name given under heaven by which men may be saved, and every creature must hear that name. Now, the great majority of the human race has never heard the gospel; in fact, will not hear it in this life."

"Where, then, can they hear it?"

(To be continued)

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NORWICH DISTRICT CONFERENCE

THE "Second Coming of Christ" was the theme of the Norwich District Conference held at the Norwich Branch Chapel on Sunday, June 9th. Among Mission authorities present were Elders James P. Hill and James R. Cunningham of the Mission Presidency, Reginald R. Brown and Melvin W. Dunn of the Mission Offices, and Sister Marie W. Anastasiou (Mission Relief Society President).

Testimony Meeting convened at 11.00 a.m. Branch President Alfred Woodhouse conducted this meeting.

At the afternoon session at 2.30 p.m. District President Frank Coleby conducted. The speakers were Elders Samuel W. Dyson, Albert H. Willmott, William O. Chipping (London District President) and James R. Cunningham (of the Mission Presidency), who emphasised the necessity of living every Gospel principle as preparatory to the Second Advent of Christ.

Speakers at the evening session were President Frank Coleby, Elders Melvin W. Dunn (associate-editor to the "Star"), Reginald Brown who read the Mission President's message (who unfortunately was unable to attend), and Elder James P. Hill (Mission Presidency) was the concluding speaker, who stressed the importance of living up to the Gospel principles in order to gain spiritual perfection. During this session a solo was rendered by Sister Jennis, and a duet by Sister Anastasiou and Elder Brown.

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BRISTOL DISTRICT CONFERENCE SCHEDULED

BRISTOL District Conference will be held at the L.D.S. Hall, Zion Road, off Clarence Road, Bristol, on Sunday, June 23rd. Sessions at 3.00 and 5.30. Mission authorities will be in attendance.

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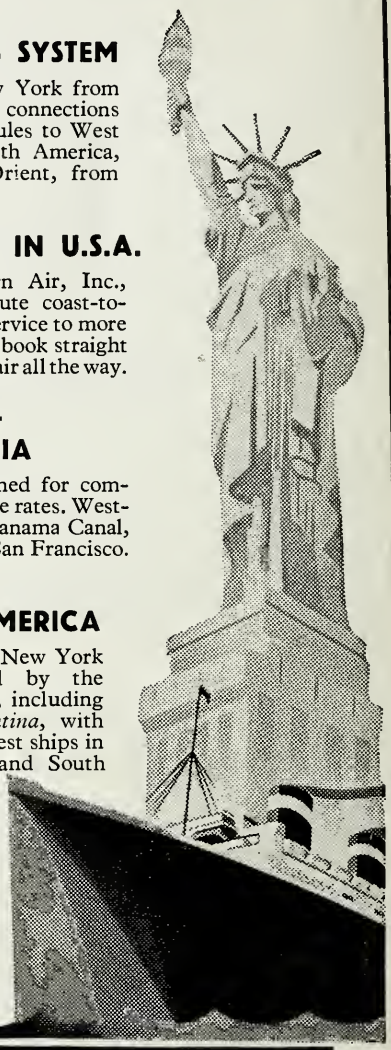

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